Alcoholic Beverages

493 Japanese and American canned beer
[213] Japanese type sake (a light rice wine resembling sauterne)
Okinawan sake (awamori)

Miscellaneous

Charcoal sticks
[276] Brass and nickel plated Japanese pipes
Small dishes
[415] Sake bottles
Oil burners to keep mosquitos away
[416] Flashlights, bulbs, and batteries
Matches
Japanese and American tobaccos
Fishing lamps and the ika lamp (fishing villages only)

[437] Transactions are usually on a cash basis, although some customers pay at the end of the week. In one such store, the gross sales averaged ¥600 a day with a net profit of about 10%. (The yen is pegged at 120 to the US dollar). During the day and the early evening, the village
[366] stores are meeting places, especially if, like Hinatogawa, several together make up a small business center.

493 Supplies are delivered to village stores by truck or sometimes by
494 bus. Often the owner goes to the larger towns to buy. Young boys are
[857] an important cog in the distribution system. They deliver candies, cookies, and other small articles which are carried in five gallon lard tins on racks over the rear mudguard of their bicycles. They ride up to the store, count out their candies or cookies, receive payment, and cycle on to the next store over a route which includes several villages.
[267] These boys work out of larger towns like Itoman and Nago. Baking goods, bread (pan) really a sweet dough with a jelly-like filling, cookies and candies are distributed in this manner. Sometimes housewives make cookies and cakes to sell to village stores.

493 There is not much house to house selling or soliciting. Occasionally women come to the villages with a selection of ready made clothing or cloth. In Hinatogawa, an itinerant drug vendor periodically goes through the village ringing his bell, selling various Japanese patent medicines mainly for colds, headaches, constipation, and stomach aches.

494 Import stores (hyakuhō), also operated privately, are a different
262 kind of enterprise than the village shop. They have been set up under
511 the American occupation. Larger wholesalers supply the village retailers. These stores deal in a restricted number of commodities, such as rice, flour, soy bean sauce, wheat, and cooking oils. Sales are made to villagers on a rationing system based on the number in the family, its
[442] age distribution, pregnancy, and whether the head is engaged in heavy work. The intent of the import stores is to make food available, at reasonable cost, to those who cannot grow their own, or whose own produce

needs supplementation. Hence, a farmer cannot buy so much as a fisherman. A rice farmer, if he is eligible at all, cannot purchase so much as a sweet potato grower. These stores fill a genuine need. They have alleviated hardship and done much to improve the monotonous pre-war diet. In the villages, they are a concrete reminder of direct American contact. There is not a store in every village, but each village has ready access to one.

The rural blacksmith takes care of the needs of farmers and stonecutters. One such shop in Nagano serves many villages in the Oushichan area. The forge is of simple construction. The air is blown by a sort of box bellows. The operator sits down, as if he were in a row boat, and by pushing and pulling the handle (which has a T-end grip like a hand pump) moves the piston horizontally back and forth. The blacksmith repairs agricultural and stonecutting tools and makes new tools, chiefly hoes and spikes for the harrow.

There are no good inns, restaurants or tea houses in the villages. In Minatogawa a Japanese inn of rude construction and comfort caters to parties for the entertainment of visitors who have business with local people.

Getting a haircut or a bath may involve going to another village. Like the stores, barbershops are little social centers, especially during bad weather when villagers are not working and take the opportunity to have their hair cut.

2

Mutual Loan Groups

In China and Japan, mutual loan groups have had a long history. In essence, they are groups associated for the purpose of borrowing and lending money, the capital being derived from contributions of the membership. There is an element of chance when members bid against one another or draw lots for a loan.[2]

Each member of a loan group advances an agreed upon share. The total amount is then available as a lump sum to one of them as a borrower. The borrower repays principal and interest in monthly installments. The remaining members advance the same amount each on the following month to another borrower. In this way, there is a continuous cycle of lending

2 They are known variously as mo-ai (Japanese), mu-e (Okinawan) tanomoshi and yūrei (Japanese). Groups organized on a monthly basis are tsukikiyurei or tsukimoai (Japanese), and on an annual basis as nimu-e (Okinawan), nirmo-ai (Japanese). At present there are no annual groups because of uncertainties regarding the future value of money. Now loans are normally for a 10-12 month period.

[Yamada]

its area at night (an informant hastened to add that these were not Yamada women). The unit and the village cooperated in repairing roads, the unit supplying equipment and the village labor. The unit also lent equipment for levelling the school grounds and for the 'undōkai' (sports event) lent the school a public address system. At Christmas of 1952 and again in 1953 the unit gave a Christmas party for the school children. The first year only 40 went but the second year nearly 200 went and all received presents. Two that were shown me later were a plastic car and a plastic fire truck; one was marked 65 cents. They were displayed with obvious pride. The school children in turn had sent a bundle of art work to the unit for the Perry Festival. 621 177 727

According to the villagers, late in 1953 the CO of the unit was transferred and the unit was placed under the command of the CO of another unit some miles away. This, they said, had meant the end of the monthly meetings and a decline in the good relations that had existed. The villagers' worries may have been without foundation. The last Christmas party was given after the alleged shift in command. However, some changes were occurring; for example, prostitution had reentered the village.

Informal Relations In addition to the help given to the school by the unit, certain individuals from the unit had also contributed something to it. One man is said to have taught English classes twice a week for about six months. Many of the men of the unit habitually come to the school grounds to play ball. Several are said to come two and three times a week, others come less frequently. Negro soldiers as well as whites come. They play baseball and volleyball with the men teachers and have also taught them basketball.

A few of the villagers have gained financially from the presence of the unit. In Ajimaa where the school is located there are four shops and at Kuraha there is one shop and another establishment that was formerly a cafe. The Ajimaa shops probably rarely sell anything to the soldiers, but the Kuraha shop has several steady customers for "Okinawa Gin", a rather strong variety of 'awamori'. The cafe formerly sold drinks to a regular clientele from the unit, but recently the owner invested in a taxi, has not made as much on it as he had expected and so has not had the capital for stock. There is also a laundry in Kuraha operated by a couple from Amami which does washing for men in the unit. 621 177 727 444 [273]

Several men in the unit are renting houses for their "honeys". (The term "honey" is widely used by both Americans and Okinawans for an American's Okinawan mistress.) At the time I worked in Yamada there were five "honeys", all in Kuraha, three renting one house and two another. All five were from outside the village; one was from Amami, a relative of the laundry people. According to one informant, the relationships between the soldiers and these women had been established at Senaha, Yomitan-son, a small cafe and brothel area to which some of the men of the unit go; after establishing the relationships there the men had brought the women to this village next to their unit. It was my impression that there was not much contact between these outsiders and the villagers. 621 177 727 836

However, there are several Yamada women who have been the mistresses of American soldiers in the past and there are several half-white children in 621 144 563